



QUEEN ELIZABETH; HER PROGRESSES AND PUBLIC PROCESSIONS. No. VI.



VIEW OF OLD SOMERSET HOUSE.

THE RESIDENCE OF THE PRINCESS ELIZABETH AT
HATFIELD—HER AMUSEMENTS WHILE THERE
—HER ACCESSION TO THE THRONE AND
JOURNEY TO LONDON.

In our last paper on this subject we related the circumstances under which, in the year 1554, the Princess Elizabeth was imprisoned at the royal palace of Woodstock, under the charge of Sir Henry Bedingfield. After a confinement of many months she procured permission to write to the queen, but her importunate keeper intruded and overlooked what she wrote. At length, by the interposition of Mary's husband, King Philip, she was removed to court.

This sudden kindness of Philip, (says Warton,) who thought Elizabeth a much less obnoxious character than his father, Charles the fifth, had conceived her to have been, did not arise from any regular principle of real generosity, but partly from an affectation of popularity; and partly from a refined sentiment of policy, which made him foresee that if Elizabeth was put to death, the next lawful heir would be Mary, Queen of Scots, already betrothed to the dauphin of France, whose succession would for ever join the sceptres of England and France, and consequently crush the growing interests of Spain.

In the course of the first day's journey, which extended from Woodstock to the house of Lord Williams at Ricot, there came on a very violent storm of wind, which two or three times blew off the princess's hood, and the attire of her head. Upon this

she begged to retire to a gentleman's house then at hand; but the extreme circumspection of Bedingfield led him to refuse this request, so that the princess was obliged to replace her head-dress under a hedge near the road.

On reaching Hampton Court, where the king and queen were then residing, Elizabeth found that she was still a prisoner. She was visited by Bishop Gardiner and others of the council, who endeavoured to persuade her to make a confession of guilt, and submit to the queen's mercy.

One night, when it was late, the princess was unexpectedly summoned and conducted by torch-light to the queen's bed-chamber, where she kneeled down before the queen, declaring herself to be the most faithful and true subject. She even went so far as to request the queen to send her some Catholic treatises which might confirm her faith, and inculcate doctrines different from those which she had been taught in the writings of the reformers. The queen seemed still to suspect her sincerity; but they parted on good terms. During this critical interview Philip had concealed himself behind the tapestry that he might have seasonably interposed to prevent the violence of the queen's passionate temper from proceeding to any extremities.

A week afterwards a change took place in the condition of Elizabeth. She was permitted to retire to Hatfield House, in Hertfordshire, then a royal palace, being placed under the care of Sir Thomas Pope. At parting, the queen presented her with a ring worth

seven hundred crowns; and at the same time recommended to her Sir Thomas Pope as a person whose humanity, prudence, and other qualifications, were calculated to render her new situation perfectly agreeable.

Elizabeth experienced great benefit from this change of keepers; Sir Thomas Pope behaved towards her with kindness and respect, "residing with her at Hatfield rather as an indulgent and affectionate guardian, than as an officious or rigorous governor." That he was also not wanting on proper occasions in showing her such marks of regard and deference as her station and quality demanded, appears from the following anecdote. Two of the fellows of Trinity College, in Oxford, just founded by him, had violated one of its strictest statutes, and were accordingly expelled by the president and society. Upon this they repaired to their founder then at Hatfield with the princess, humbly petitioning to be re-admitted into his college. Sir Thomas was somewhat perplexed; for although disposed to forgiveness, yet he was unwilling to be the first who should openly countenance or pardon an infringement of laws which he himself had made; but perceiving a happy opportunity of adjusting the difficulty, by at the same time paying a compliment to the princess, he with much address referred the matter to her gracious consideration; and she was pleased to order that the offending parties should be restored to their fellowships. Sir Thomas, in his letter to the president of the college, communicating this determination, states, that it was "at the desier or rather commandement of my ladie Elizabeth her grace," that he was content to "remytt this fault, and to dispenche with them towching the same."

It appears also, that Sir Thomas Pope gratified the princess on some occasions with the characteristic amusements of the times, and that he did so both at his own expense and at the hazard of offending the queen,—as we learn from the following passage of an old chronicle:—

In Shrovetide, 1556, Sir Thomas Pope made for the ladie Elizabeth, all at his owne costes, a greate and rich maskinge, in the greates halle at Hatfelde; wher the pageants were marvellously furnished. There were ther twelve minstrels antickly disguised; with forty-six or more gentlemen and ladies, many of them knights or nobles, and ladies, apparelled in crimsin sattin, embrothered upon with wretches of golde, and garnished with bordures of hanging perle. And the devise of a castell of clothe of golde, sett with pomegranates about the battlements, with shields of knights hanging therefrom, and six knights in rich harneis turneyed. At night the cuppbord in the halle was of twelve stages, mainlie furnished with garnish of gold and silver vessul, and a bascket of seventie dishes, and after a voidee of spices and subtleties,* with thirty spyse plates, all at the chardgis of Sir Thomas Pope. And the next day the play of Holophernes. But the queen percase mysliked these folliries, as by her letters to Sir Thomas Pope hit did appear, and so their disguisings were ceased.

On some occasions, however, the princess was allowed to make excursions, either for pleasure or for the purpose of paying her compliments at court. It is related that on the 25th of February, 1557,—

The lady Elizabeth came riding from her house at Hatfield to London, attended with a great company of lords, and nobles, and gentlemen, unto her place called Somerset-place, beyond Strand-bridge, to do her duty to the queen. And on the twenty-eighth she repaired unto her grace at Whitehall, with many lords and ladies. (And again, one day in March, the same year,) aforenoon, the lady Elizabeth's grace took her horse and rode to her palace of Shene, with many lords, knights, ladies, and gentlemen, and a goodlie company of horse.

In April, the same year, she was escorted from Hatfield to Enfield-Chase, by a retinue of twelve ladies clothed in white satin, on "ambling palfries,"

* Curious devices in cookery or confectionary.

and twenty yeomen in green, "all on horseback, that her grace might hunt the hart." On entering the chase or forest she was met by fifty archers in scarlet boots and yellow caps, armed with gilded bows, one of whom presented her with a silver-headed arrow, winged with peacocks' feathers. Sir Thomas Pope had the devising of this show; at the conclusion of which, the princess was gratified with the privilege of "cutting the throat of a buck." In the same month, likewise, she was visited at Hatfield by the queen, when the great chamber was adorned with a sumptuous suit of tapestry, called the *hangings of the siege of Antioch*, and after supper a play was performed by the choir-boys of St. Paul's.

In the summer of this year, the princess paid a visit to the queen at Richmond. She went by water from Somerset-place, in the queen's barge, which was richly hung with garlands of artificial flowers, and covered with a canopy of green saracen, wrought with branches of eglantine on embroidery, and powdered with blossoms of gold. She was accompanied by Sir Thomas Pope and four ladies of her chamber. Six boats attended on this procession filled with her highness's retinue, habited in russet damask and blue embroidered satin, lapelled and spangled with silver, with bonnets of cloth of silver, plumed with green feathers. She was received by the queen in a sumptuous pavilion made in the form of a castle, with cloth of gold and purple velvet, in the labyrinth of the gardens. The walls or sides of the pavilion were chequered into compartments, in each of which was alternately, a lily in silver, and a pomegranate in gold. Here the party were entertained at a royal banquet, in which was introduced "a sottletie of a pomegranate tree," bearing the arms of Spain. There were many minstrels but there was no masking or dancing. In the evening the princess with all her suite returned as she had come, to Somerset-place; and the next day went back to Hatfield.

During the period of her residence at Hatfield, the Princess Elizabeth was also present at a royal Christmas, kept with great solemnity by Philip and Mary at Hampton Court. On Christmas eve the great hall of the palace was illuminated with a thousand lamps, curiously disposed. The princess supped at the same table in the hall with the king and queen, next the cloth of state; and after supper, was served with a perfumed napkin and plates of confections by the Lord Paget; but she retired to her ladies before the revels, maskings, and disguisings began. On St. Stephen's day she heard matins in the queen's closet, adjoining to the chapel, where she was attired in a robe of white satin, strung all over with large pearls. On the 29th day of December she sate with their majesties and the nobility at a grand spectacle of jousting, when two hundred spears were broken, half of the combatants being accoutred in the "Almaine" and half in the Spanish fashion. All these particulars, which are minutely recorded by a chronicler of the day, are considered by Warton, the biographer of Sir Thomas Pope, as affording a vindication of Queen Mary's character in the treatment of her sister, and as proving that the princess, during her residence at Hatfield, lived in splendour and affluence, that she was often admitted to the diversions of the court, and "that her situation was by no means a state of imprisonment and oppression, as it has been represented by most of our historians."

It has been mentioned above, that Sir Thomas Pope, during his attendance on the princess, was engaged in founding Trinity College, at Oxford. An undertaking of such a nature could not fail to attract the attention of Elizabeth, whose learned education

naturally interested her in the progress of a work so beneficial to the advancement of learning. It appears from a letter written by Sir Thomas Pope, that the new college often formed a subject of conversation between him and his illustrious charge.

The princess Elizabeth, her grace, whom I serve here, often askyth me about the course I have devysed for my scollers; and that part of myne estatutes respectinge studie I have shewn to her, which she likes well. She is not only gracious but most learned, as yo right well know.

Elizabeth resided at Hatfield during the rest of Mary's reign; she spent there four years, which, as Warton observes, were by far the most agreeable part of her time during that turbulent period; for, although she must have been often disquieted with many secret fears and apprehensions, yet she was here perfectly at liberty, and treated with a regard due to her birth and expectations. In the mean time, to prevent suspicions, she prudently declined interfering in any sort of business, and abandoned herself entirely to books and amusements. The pleasures of solitude and retirement were now become habitual to her mind, and she principally employed herself in playing on the lute or virginals, embroidering with gold and silver, reading Greek, and translating Italian. She was now continuing to profess that character which her brother Edward gave her, when he used to call her his *sweet sister Temperance*! But she was soon happily removed to a reign of unparalleled magnificence and prosperity.

Queen Mary died on the 17th of November, 1558, about eleven or twelve o'clock. Soon afterwards the lady Elizabeth was proclaimed queen by divers heralds of arms, trumpets sounding, and many of the chief nobility present, as the Duke of Norfolk the Lord Treasurer, the Earls of Shrewsbury and Bedford; also the Lord Mayor and his brethren the Aldermen, with many others. In the afternoon the bells in all the churches of London were rung in token of joy, and at night bonfires were made, and stalls set out in the streets, "where was plentiful eating and drinking, and making merry." The next day, being Friday, a fasting day, there were no public rejoicings, but on the Saturday, *Te Deum Laudamus* was sung and said in the churches of the metropolis. "Thus," says Strype, "the satisfaction generally conceived by the people for this new queen, superseded all outward appearances of sorrow for the loss of the old one."

Elizabeth was at Hatfield when her sister died, and she remained there for some days afterwards. On the 23rd of November she removed to London, attended by "a thousand or more of lords, knights, gentlemen, ladies, and gentlewomen;" at Highgate she was met by the Lord Mayor, Aldermen, and Sheriffs, who conducted her to the Charter-house, then the residence of Lord North.

In which removing and coming thus to the citie, it might well appeare how comfortable hir presence was to them that went to receive hir in the waie, and likewise to the great multitudes of people that came abroad to see hir grace, shewing their rejoicing harts in countenance and words, with heartie prayers for her Majesties prosperous estate and preservation; which no doubt were acceptable to God, as by the sequel of things it may certenlie be believed.

The Queen remained at the Charter-house until the 28th, when she removed to the Tower. All the streets through which she had to pass were new gravelled. "She rode through Barbican, and, entering the citie at Cripplegate, kept along the wall as far as Bishopsgate, when she turned off to Leaden Hall, passed through Gracechurch Street and Fenchurch Street, and turning down Mark Lane, into Tower Street, reached the Tower." Before her rode many gentlemen, knights,

and nobles,—then the trumpeters,—then all the heralds in array, "my Lord Mayor, holding the Queen's sceptre, riding with garter," and Lord Pembroke bearing the Queen's sword. Then came her grace on horseback, apparelled in purple velvet, with a scarf about her neck; the serjeants of arms being about her person. Immediately after the Queen rode Sir Robert Dudley, (afterwards Earl of Leicester,) who was her Master of the Horse; and then the guard with halberds. There was "great shooting of guns," the artillery in the Tower firing continually for almost half an hour; so that "the like was never heard before." In certain places stood children, who made speeches to her as she passed; and in other places was "singing and playing with regals." Thus, "with great joie and presse of people, of whom all the streets were full as she passed, declaring their inward rejoicings by gesture, words, and countenance," the Queen entered the Tower.

At the Tower Queen Elizabeth remained until the 5th of December, when she removed a little nearer to Westminster,—namely, to the Strand House, or Somerset House, "going by water, and shooting the bridge, trumpets sounding, much melody accompanying, and universal expressions of joy among the people." On the 23rd she went to the palace at Westminster, where she kept her Christmas, and resided for some time.

The 15th of January had been appointed for her Majesty's coronation; and we are told that in Christmas week, "scaffolds began to be made in divers places of the city for pageants against the day the Queen was to pass through to her coronation, and the conduits to be new painted and beautified." On the 12th of January the Queen removed from Westminster to the Tower,—a change preparatory to her passage through the city. She went by water, and was attended by the Lord Mayor and Aldermen in their barge, and all the citizens, "with their barges decked and trimmed with targets and banners of their mysteries." "The bacheller's barge of the Lord Maior's companie, to wit, the mercers, had their barge with a foist trimmed with three tops, and artillery aboard, gallantlie appointed to wait upon them, shooting off lustily as they went, with great and pleasant melodie of instruments, which plaied in most sweet and heavenlie manner." Her grace shot the bridge "about two of the clocke in the afternoon, at the still of the ebbe;" and landed at the privy stairs at the Tower wharf.

Our engraving presents a view of old Somerset House, such as in all probability it appeared from the water in the reign of Elizabeth. This structure was erected in the reign of Edward VI., by his uncle, the protector Somerset, who very unscrupulously demolished several buildings, some of them ecclesiastical, as well to make way for his new palace as to provide materials for the same. The architect of the edifice is supposed to have been John of Padua, the "deviser" of buildings to Henry VIII.; and it furnished one of the earliest specimens of the Italian style in this country. It passed to the crown upon the attainder of the protector; and doubts have been expressed whether Somerset was not beheaded before its completion. Great alterations were made in this palace by Inigo Jones, in the reign of James I., in order to fit it for the reception of Prince Charles and his bride, Henrietta Maria of France. Our engraving, however, shows the building as it appeared before those alterations. In the river is introduced part of a royal procession on the Thames, from authorities referring to the reign of James I., and, in all probability equally applicable to that of Elizabeth.

ILLUSTRATIONS OF THE BIBLE FROM THE MONUMENTS OF ANTIQUITY. No. XIV.



SACRED DANCE, WITH CYMBALS.

TRIUMPH OF THE ISRAELITES IN THEIR DELIVERANCE.

AFTER the children of Israel had been so signally delivered from imminent ruin, by the destruction of proud Pharaoh and his host in the Red Sea, Moses composed a hymn of triumph, which may be regarded as the earliest specimen of the sublime poetry of the Hebrews. A more literal version of this noble hymn than that given in the authorized translation, will probably be acceptable to our readers:—

I will sing unto Jehovah because he hath been gloriously exalted;

The horse and his rider he hath hurled into the sea.

My strength and song is Jah, and he shall be to me for salvation;

He is my God, and I will make him a dwelling;

The God of my fathers, and I will exalt him.

Jehovah is mighty in war; Jehovah is his name.

The chariots of Pharaoh and his hosts he hath cast into the sea;

His chosen charioteers are sunk in the sea of weeds*:

Depths have covered them: they sank to the dark recesses like a stone.

Thy right hand, O Jehovah, hath been glorified in power:

Thy right hand, O Jehovah, hath dashed the enemy in pieces.

And in the greatness of thy Majesty, thou hast thrown down those rising against thee.

Thou sentest forth thy burning: it consumed them like stubble;

And by the breath of thy nostrils the waters were heaped together.

The floods erected themselves as a heap:

The depths were congealed in the heart of the sea.

The enemy said,—I will pursue:—I will overtake:—

I will divide spoil: my soul shall be satiated upon them.

I will draw my sword: my hand shall repossess them.

Thou didst blow with thy wind: the sea hid them,

They sank as lead in the mighty waters.

Who is like unto thee among the gods, O Jehovah!

Who is like unto thee,—glorious in holiness,—

Exalted in power,—doing wonders?

Thou didst stretch forth thy right hand: the earth swallowed them.

Thou hast led forth in thy mercy the people which thou hast redeemed.

Thou hast guided them in thy strength to the dwelling of thy holiness.

* Yam Suph, that is, "the Sea of Weeds," is still the oriental name of the Red Sea.

Nations shall hear and tremble greatly,

Terror shall seize the dwellers in Palestine;

Then the leaders of Edom shall be alarmed:

The mighty of Moab—they shall a shuddering possess.

All those dwelling in Canaan shall melt away;

Upon them shall fall fear and terror:

By the might of thy arm they shall be still as a stone,

Until thy people pass over, O Jehovah!

Until thy people pass over, which thou hast purchased.

Thou shalt bring them and plant them in the mountain of thine inheritance,

The place for thy rest, which thou, Jehovah, hast made;

The sanctuary, O Lord, thy hands have established.

Jehovah shall reign for ever and ever.

For the horse of Pharaoh went with his rider and his chariots into the sea,

And the sons of Israel walked on dry land in the midst of the floods.

This magnificent hymn appears to have been immediately adopted as a national anthem; the initial letters of the Hebrew words in the line

Who among the gods is like unto thee, O Jehovah?

were inscribed on the standards of the Maccabees, and, indeed, gave them their name. The moment it was uttered, the Jewish maidens sang the hymn of triumph, with all the joy and exultation which so wondrous a deliverance naturally inspired.

Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. (Exodus xv. 20, 21.)

The engraving at the head of this paper, taken from the Egyptian monuments, shows us that the triumphal processions were generally formed by damsels, who danced in solemn measure, and accompanied themselves on the timbrels and cymbals. This was also the custom among the Israelites. Thus when Jephthah won such a signal victory over the Ammonites, and rashly vowed that he would sacrifice to the Lord "whatever came first out of the doors of his house," his daughter presented herself, in her anxiety to head the choir of damsels who assembled to celebrate her father's victory.

And Jephthah came to Mizpeh unto his house, and,

behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. (Judges xi. 34, 35.)

These dances were not only customary on festive occasions, but they were also consecrated to the service of religion, as appears from the words of David, in the psalm which he composed to celebrate the removal of the ark.

They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. (Psalm lxxviii. 24, 25.)

In the last of the psalms we find that the cymbals were the instruments most frequently used on occasions of public thanksgiving, for the Psalmist repeats his exhortation to their use with great emphasis: "Praise the Lord upon the loud cymbals, praise him upon the high sounding cymbals." (Psalm cl. 5.) The Psalmist also recommends the use of the sacred dance: "Praise the Lord with the timbrel and dance." (Psalm cl. 4.) It appears from the Egyptian monuments that the dancers and cymbal-players were of a lower rank than other musicians, and hence it was that when Michal, the daughter of Saul, saw King David "dancing before the Lord," in the triumphal procession which escorted the ark of the covenant unto Jerusalem, "she despised him in her heart." (2 Samuel vi. 16.)

The stringed instruments used by the ancient Egyptians differed very little, if at all, from those which we find mentioned in the Old Testament. The most remarkable of them are represented in the following engraving. The figure to the right bears a portable harp, which is without a fore-piece; but the harps used by male performers, and by females when they were stationary, had very large fore-pieces, rising to the height of about one-third of the instrument, and fancifully carved. The performers played them both sitting and standing; and the music was so highly valued, that it was believed capable of dispelling cares, and even curing mental diseases. When Saul was visited by an evil spirit after disobeying the Divine command, we find his servants recommending him to seek out a skilful harper, and particularly pointing out David, whose attainments in music were celebrated even in his early youth.

And it came to pass, when the evil spirit from God was upon Saul that David took an harp, and played with his

hand: so Saul was refreshed, and was well, and the evil spirit departed from him. (1 Sam. xvi. 23.)

The second figure to the right carries a lyre, which was also a favourite instrument among the Jews, but which has been confounded with the harp by our translators; it was generally, if not always, used as an accompaniment to vocal music; and hence we find the harp, or lyre, so constantly mentioned in the psalms.

The instrument in the hand of the third figure is a viol, which was played with the fingers like the modern guitar. It was an instrument particularly used upon festive occasions, and hence Isaiah, denouncing God's wrath against Babylon, declares,—

Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. (Isaiah xiv. 11.)

And the prophet Amos, similarly proclaiming the punishments which God was about to inflict upon the kingdom of Israel, connects the viols with the vocal music:—"Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols." (Amos v. 23.)

The trumpet and the reed-pipe appear to have been the only wind instruments with which the ancient Egyptians were acquainted. We see a double pipe, of very simple construction, borne by the fourth figure in our engraving, but we cannot determine the number of holes with which it was perforated. This instrument was chiefly used on joyous occasions; for it is particularly recorded, that when Solomon was proclaimed, "The people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." (1 Kings i. 40.) It appears, from a passage in the New Testament, that pipes were commonly used by children in their sports, for our Lord compares the froward generation of the Jews to children, who would not dance when their companions piped for them. (Matt. xi. 16, 17.)

The next figure carries a harp, or psaltery, of singular construction, on her shoulder. This instrument was only valuable as an accompaniment, for we find no example of it in the hands of an isolated performer.

The last of the musical train is keeping time with her hands, a custom which seems to have prevailed in almost every nation.

It is improbable that the Israelites, on their departure from Egypt, could have brought with them all the musical instruments necessary for a perfect concert; indeed, the timbrels alone are mentioned: but in later ages, especially in the reign of David, the national hymns of thanksgiving were accompanied



CHOIR OF FEMALE MUSICIANS.

by the music of a greater variety of instruments than we have described.

It deserves to be remarked, that the cymbals which were so highly valued in the earlier part of the Jewish history, seem to have fallen into contempt after the Roman invasion; for St. Paul compares the worthlessness of a man, destitute of charity, to "sounding brass or a tinkling cymbal." (1 Cor. xiii. 1.) But while the Jewish kingdom flourished in its integrity, cymbals were so highly valued, that they were always introduced into public worship; for we are told of Hezekiah, that,—

He set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. (2 Chron. xxix. 25.)

ON EMPLOYMENTS WHICH INJURE THE EYE-SIGHT.

No. V.

ON THE CUSTOMARY USE OF GLASSES.

IN young persons, long-sightedness is occasioned by the flatness of the crystalline lens, and may be remedied by employing a convex lens, which prevents the convergency of the rays beyond the retina, which otherwise occurs, by which vision is indistinct, for a reason the very opposite to that by which short sight is produced.

The powers of the eye are so influenced by the employments to which it is habitually subjected, that we must, in many cases, refer acuteness or dimness of vision to the exercises fitted or unfitted to the function of the optic structure. The short or the long-sighted eye, provided the organism of the parts be healthy, have their comparative want of adaptive power remedied, as we have seen by the assistance of a concave or convex lens; but no single lens will confer on the landsman the perfect adjusting power to great distances of the seaman, to whose eye the speck on the extreme horizon, often invisible to the unaccustomed eye, appears in all the detail of a well-appointed vessel, the number of whose guns, her flag, her masts, &c., are accurately detailed, while, on the other hand, the same long sight is inadequate to the detail of near and minute objects, which the short-sighted eye appreciates so well. But, however wise and beneficent is the principle which gradually adapts an organ to its accustomed employments, provided they are not at variance with its legitimate use, the same principle fails to explain the great superiority in vision of some individuals, among the lower animals as well as in man, over others. The eagle and other birds of prey possess remarkably acute vision for near as well as distant objects: soaring high in the air, so as to command an extensive range of prospect, they have the power, it is said, of pushing out the cornea to increase its convexity, and so include a wider range of vision; but it is probable that this superior vision, ascribed to a more complete and comprehensive power of adaptation, which theory only assumes, and experience does not confirm, ought rather to be ascribed to a superior sensibility of the retina, since anatomy shows that the optic nerve in such animals is not only large, but ramified in a complete manner, such as is not found in man.

Let us now suppose that a healthy eye is constantly employed in looking through optical glasses, such as watchmakers, engravers, naval officers, philosophical instrument-makers, astronomers, &c., the adjusting powers of the eye are being constantly taxed, that is,

the crystalline lens is brought nearer to the pupil than in its natural state it ought to be. The ciliary apparatus and that belonging to the iris is over-worked, and hence arises derangement of the functions of the different parts. Extreme caution requires to be exercised in the use of these instruments; the eye should be allowed long intervals of repose, and much will depend on the state of the individual's health generally. Above all things, we caution our young readers to beware of adopting that silly bauble, a quizzing-glass; for, even to short-sighted persons its operation is bad, since it contributes to render the adjusting powers of the two eyes unequal; and if the healthy eye persist in its use, a few years will suffice to bring the floating muscæ to the eye which so needlessly employs the glass, as a prelude to disorders of a more serious kind.

It is a point of much importance in the choice of spectacles, that the substance of the glass should be free from opaque impurities, and its surface from scratches or indentations, because the existence of either of those irregularities necessarily occasions an unequal action of light upon the retina. Let us illustrate this by an extreme case. Suppose an individual were constantly to wear spectacles, and that when one of the glasses had a black spot, an eighth of an inch diameter near the centre, the retina at one particular spot spherically opposite to the opaque spot on the glass, would be deprived of the direct rays usually impinging upon it, and would only receive those coming by oblique directions; the consequence of which would be, that the retina would be unequally acted upon, and so far from being benefited by that spot being less excited, it would produce those unnatural effects, which always accompany the partial exercise of an organ to the exclusion of another part, which is generally an inflammation of the line of separation between the active and the inert portions. This being the case in an extreme instance, we may expect effects somewhat analogous, but slighter, when the irregularity is smaller, independent of the dimness which is given to the images of objects on the retina.

Spectacles should always be chosen less powerful than is necessary for absolutely distinct vision, or the eye gets wearied and distressed by the use of them, and what is perhaps as bad, the disease is increased by the violence of the intended cure. The writer, speaking from experience, recommends near-sighted individuals to be content with vision a little obscured, and to be thankful that science affords the means of attaining even that imperfect degree of visual perception.

In concluding this article we may remark that our object has not been to excite alarm by contributing to the fears of the many, the employment of whose eyes furnishes them with daily bread. The several trades and professions that we have named, and from which many of our illustrations have been taken, may, we are convinced, be exercised with impunity, provided the exercise be attended with caution. Cleanliness, bodily exercise, and temperance, are the main safeguards which will not fail to prevent the evils we have cited, or to mitigate their action if they have already begun.

Those who have obtained the farthest insight into nature have been in all ages firm believers in God.—WHEWELL.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

CORONATION ANECDOTES.

No. I.

WILLIAM THE CONQUEROR.

WILLIAM was very anxious that his conquest of England should at least appear to be sanctioned by the consent of the people, and he therefore gave orders that his new subjects should be invited to witness the ceremony of his coronation, on Christmas day, 1066. Stigand, archbishop of Canterbury, refused to perform the ceremony, as some assert, because he looked upon the Norman prince as an intruder; but Langtoft* informs us that Stigand was at the time suspended by the pope. The passage in Langtoft is curious:

Fair grace William fond; his chance fulle wele him satte
The reame of Ingland so graciously he gatte,
The archbishop Stigand, of Ingland primate
That tyme was suspended, the pope rest him the state.
The abbot & prioure, men of religion
The oder men of honour, archdeane & person
Wer prived of thar office, of woulfes had renoun
For lechorie that vice wer many als don doun.
The archbishops of York com with devocioun,
Thorgh William priere, com to London toun,
Bifor the barons brought, he gaf William the coronoun
To chalange was he nouht, Sir Stigand was don doun.

After William had taken the coronation oath, to protect the church, prohibit oppression, and execute judgment in mercy, Aldred put the question, "Will ye have this prince to be your king?" the people answered with loud shouts, and the noise gave so much alarm to the Norman garrison in the city, that the soldiers believing the English to have revolted, without waiting to make any investigation, immediately set the next houses on fire, which spreading and giving a general alarm, most of the congregation rushed out of the church, the English hastening to stop the fire, and the Normans to plunder. The bishops, clergy, and monks, who remained within the church, were in such confusion, that they were scarcely able to go through the office of crowning the king: William himself, who saw the tumult, and could not conjecture its cause, sat trembling at the foot of the altar, and though no great mischief was done by the fire, it laid the foundation of a long and inveterate enmity between the English and the Normans.

Matilda, William's queen, was crowned eighteen months afterwards, by the same archbishop of York.

WILLIAM II., RUFUS.

William II. laid claim to the crown by virtue of a form of election; the nobles believing that he would be less inclined to control their usurped privileges than his elder brother, Robert. He was crowned at Westminster, September 27th, 1087, by Lanfranc, archbishop of Canterbury, and the archbishop of York; eight other bishops, and many of the chief nobility, assisted at the ceremony. Besides swearing to observe justice, equity, and mercy, in all his conduct, and to maintain the peace, liberties, and privileges of the church, he promised that he would follow the archbishop's counsels in all his administrations, and, as Fabian says, "he was well eyed of Lamfrank while he lyved, for he was dyvers and unstable of manners, so that atwene hym & his lordes was often dysension." Langtoft specially mentions the ring in this coronation:

To William the rede kyng is gyven the coronoun,
In Westmynstere tok he ryng in the abbay of London.

HENRY I.

The coronation of Henry I. was performed in a hurried manner, on the fourth day after the death of

* Langtoft, an Augustin friar, who about the commencement of the fourteenth century wrote a chronicle of England in verse.

Rufus, by Maurice, bishop of London, the archbishop of Canterbury being out of the country. In every respect the forms of his coronation were the same as those of the Saxon kings. But it appears from Langtoft, that he was crowned a second time, by Anselm, archbishop of Canterbury, after his marriage with Matilda, niece of Edgar Atheling, of the ancient Saxon line, or, as Langtoft calls her, "kyng & sire," that is, a sovereign in her own right.

Henry wedded dame Molde that kyng was & sire;
Saint Anselme, men tolde, coronoun him and hire
The coronung of Henry & of Molde that may*
At London was solemly on St. Martin's day.

He afterwards married Adeliza of Lorraine, and had her crowned with the usual solemnities.

STEPHEN.

The coronation of Stephen, after he had sworn allegiance to the empress Matilda, was viewed with great anxiety, in an age when it was supposed that the punishment of perjury was immediate and visible. The ceremony was performed by William, archbishop of Canterbury; and it is said that a dreadful storm arose, which threw all the parties into such confusion, that the consecrated wafer fell on the ground, the kiss of peace after the sacrament was omitted, and even the final benediction forgotten. It was also remarked, that the archbishop, and the false witnesses who declared that Henry I. disinherited his daughter a little before his death, met a speedy and miserable end. In consequence, probably, of these disasters, Stephen was compelled to swear a new oath to the barons at Oxford, which is thus described by Langtoft:

Bot sen dis courounyng till Oxenford he fore,
Ther Steven the kyng bifor the clergie swore
That if a bishopriche vacant wer the se
The kyng, ne non of his, suld chalage that of se.
With wrong no with right, of non that from him cam
So help him God Alle myght, and that halidame^b
A nother oth not leasse the clergie did him karke^c,
That wodes ne foreste, withouten palaised parke,
The common folk suld quene on^d, & other in fere,
The kyng no man suld deme^e in court for wild dere
Clerk^f ne lewed^g man for no wilde besto
For common the folk it wan^h wod open and forest.
The third poynt thei wildⁱ to swere he was dryven
That the Danegeld for ever suld be forgyven
And of ilk^k a hide two schyllinges that he toke
Suld never eft betide, he swore that on the boke.

The three clauses of this oath are singularly characteristic of the age; the necessity for the first clause arose from the custom of keeping sees vacant, and applying their revenues to the use of the crown until a new bishop was chosen, and it is also connected with the question of lay investitures, which at that time convulsed Christendom. In the second clause we find that the forest-laws, so rigidly enforced by the Norman kings, were a serious grievance; indeed, all the old historians agree that the worst feature in the administration of Henry I. was the severity with which he punished those who took venison in the royal forests, cut down wood, or committed any waste therein, and under pretence of such trespasses he had heavily fined several gentlemen who had the reputation of being wealthy. *Danegeld* was the name of the tax imposed by the Saxon kings to defray the expense of the armaments necessary to defend the coast of England against the Danes; its continuance under the Normans, who were themselves of Danish descent, was felt to be an insulting and galling badge of slavery.

^a Maiden. ^b The Virgin Mary. ^c Charge.
^d Take pleasure on. ^e Doom, judge. ^f Clergyman.
^g Layman. ^h Procured. ⁱ Required. ^k Each.

HENRY II.

Henry, called Fitz-Empress, from his mother, and Court-Mantel, from his having introduced the fashion of short cloaks into England, was crowned at Westminster on the Sunday before Christmas day, A.D. 1154, being the Romish feast of St. Ligerius, by Theobald, archbishop of Canterbury. Although his hereditary right was unquestionable, he was formally elected by the clergy and people; they testified their assent by loud acclamations, and Langtoft insinuates that his subjects were more anxious to have him for a king than he was to acquire a kingdom:

To London thei him brought with grete solempnitie
The popille him besouht thei kyng for to be
The day of St. Liger was Henry crowned king
Thebald of Canterber gaf him the coroune and the ryng.
This Henry was Mald's sonne, the erle wif of Anjowe
The Emperice was wonne^b and right heyre for to trowe^c
For Henry dochter & his heyre thorgh sight^d,
Now comes hir sonne in pas, Henry hir heyr thorgh right.

It is said that Henry was crowned again with his queen, A.D. 1159, but Mr. Arthur Taylor plausibly conjectures that this report arose from his having worn the crown during the ceremony. Indeed it was usual for the English kings to have a kind of minor coronation performed at the great festivals, but this was terminated, A.D. 1159, when Henry and his queen, spending the Easter holidays at Worcester, entered the offertory in solemn procession, placed their crowns upon the high altar, and vowed never to wear them again during their lives.

Early in the year 1170, King Henry adopted what was in England a very unusual measure, and which was manifestly pregnant with danger; he proposed to his parliament to have his son Henry crowned titular king. Gervase of Canterbury insinuates that some of the nobles were unwilling to comply with this proposal, but that they feared to oppose the king's pleasure, lest he should bring them to trial for various malversations and outrages during Henry's absence in Normandy. The young prince was knighted by his father on the morning of the 14th of June, being the second Sunday after Trinity, and the same day was crowned by Roger, archbishop of York, assisted by the bishops of Durham, London, Salisbury, and Rochester, in the abbey church of Westminster. William, king of Scotland, his brother David, and a greater number of nobles and prelates than had ever assembled at a like solemnity, performed fealty and homage to the young king on the following day, with a limitation, "saving the fealty due to their lord the king, his father."

On this occasion Henry did not exhibit his usual prudence, but seems to have been guided by passion rather than policy. The ceremony of the coronation was performed by the archbishop of York, without any protestation to save the rights of the see of Canterbury, and the prince's wife, daughter to the king of France, was not crowned with him, according to the usual practice when the king has a consort. The former of these circumstances was an intentional insult to the archbishop of Canterbury, Thomas à Becket, then in the midst of his fierce contest with the king, and every precaution had been taken to make the injury more flagrant. The king, immediately after the death of archbishop Theobald, got a bull from the pope, allowing him to have his son crowned by whatever prelate he pleased; but Becket contended, and probably with truth, that this licence was obtained to prevent the archbishop of York from pretending to consecrate the

new king, as matter of right, in case the see of Canterbury should be vacant. Roger, archbishop of York, also obtained a bull, granting him the privilege of crowning the king of England, as some of his predecessors had done, and of having his cross carried erect before him through all the kingdom. The latter privilege was restricted, however, to the archiepiscopal province of York by a subsequent bull, and Becket's partisans maintained that the former had been tacitly subjected to a similar limitation. Roger, however, was a privileged person; he was the papal legate for Scotland, and therefore exempt from Becket's legatine jurisdiction, and consequently he was the fittest prelate to consecrate the youthful sovereign.

The apparent slight to the princess Margaret arose solely from the necessity of keeping the exact time of the coronation secret, and thus frustrating the machinations of Becket. As soon as the ceremony was completed, the king sent orders to provide a suitable equipage for Margaret with all the ornaments necessary to the state of a queen. Becket's conduct proves the importance of this secrecy; he had sent inhibitions to the archbishop of York and all the English bishops, forbidding them to officiate at the coronation, and had procured bulls from the pope to the like effect, which, however, the papal messengers were afraid to carry into England. Roger, bishop of Worcester, undertook to convey the papal inhibitions to the English parliament, but he was stopped at Dieppe by Richard du Hommet, justiciary of Normandy, and an embargo laid on all the shipping in the harbour, until the coronation was over.

At the coronation feast, Henry with his own hand served up a dish at the prince's table, but the arrogant boy, instead of feeling grateful for the unusual honour conferred upon him, said to the archbishop of York, who complimented him upon it, "Assuredly it is not a great condescension for the son of an earl to wait on the son of a king." Prince Henry was crowned a second time, in company with his wife Margaret, at Winchester, A.D. 1172, by the archbishop of Rouen assisted by the bishops of Evreux and Worcester. The see of Canterbury was then vacant, and the king of France, for whose gratification the ceremony was performed, insisted that neither the archbishop of York, nor the bishops of London or Salisbury, should officiate at the coronation.

ON THE LOSS OF A BELOVED OBJECT.

THE voice which I did more esteem
Than music in her sweetest key;
Those eyes which unto me did seem
More comfortable than the day;
Those now by me, as they have been,
Shall never more be heard, or seen;
But what I once enjoyed in them,
Shall seem hereafter as a dream.

All earthly comforts vanish thus;
So little hold of them have we,
That we from them, or they from us,
May in a moment ravished be.
Yet we are neither just nor wise,
If present mercies we despise;
Or mind not how there may be made
A thankful use of what we had.—WITHER.

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^a Matilda's.

Believed to be the rightful heir.

^b Found.

^c Manifestly.